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The Use of Arabic in Teaching and Learning Activities at Madrasah Aliyah Darullughah Wadda'wah, Bangil, Pasuruan

Segaf Baharun*
Institut Agama Islam Darullughah Wadda'wah, Indonesia
segafbaharun@uiidalwa.ac.id
*Correspondence

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Abstract

Arabic is the language that opens up Islamic knowledge and is typically taught in Islamic educational institutions such as Islamic boarding schools and madrasahs. This study aims to determine the use of Arabic in teaching and learning activities at the Madrasah Aliyah Darullughah Waddah. This study used a qualitative methodology and a case study approach. The results of this study show that using language in classroom teaching and learning activities helps students memorize and use Arabic vocabulary, and improves both their listening and speaking skills. This shows that using Arabic in the classroom significantly improves students' Arabic literacy skills.
Keywords: *Arabic, Education, Islamic Knowledge, Listening Skills, Vocabulary*

Abstrak

Bahasa Arab merupakan bahasa yang membuka wawasan keislaman dan biasanya diajarkan di lembaga pendidikan Islam seperti pesantren dan madrasah. Penelitian ini bertujuan untuk mengetahui penggunaan bahasa Arab dalam kegiatan belajar mengajar di Madrasah Aliyah Darullughah Waddah. Penelitian ini menggunakan metodologi kualitatif dan pendekatan studi kasus. Hasil penelitian ini menunjukkan bahwa penggunaan bahasa dalam kegiatan belajar mengajar di kelas membantu siswa menghafal dan menggunakan kosa kata bahasa Arab, serta meningkatkan keterampilan menyimak dan berbicara. Hal ini menunjukkan bahwa penggunaan bahasa Arab di kelas secara signifikan meningkatkan kemampuan literasi bahasa Arab siswa.
Kata Kunci: *Bahasa Arab, Pendidikan, Keilmuan Islam, Ketrampilan Mendengarkan, Kosakata*

INTRODUCTION

In the world of Islamic-based education, such as Islamic boarding schools and madrasas, Arabic is not only considered a language of communication, but also a language that must be taught, as the academic works of Muslim scholars from various fields of study are written in Arabic, such as in the fields of Tafsir, hadith, Fiqh, Aqidah, and other Islamic sciences. Due to the fact that the original sources of Islamic teachings

and Islamic sciences are written in Arabic[1], it is crucial for Muslims to acquire, comprehend, and master the language in order to advance Islamic education.

As a written language, Arabic has helped Muslims develop a scientific tradition. In the domains of Islamic sciences, it is written in Arabic, as can be demonstrated by the extraordinary works of scholars in a variety of disciplines. Due to the fact that the original sources of Islamic teachings and Islamic sciences are written in Arabic, it is crucial for Muslims, particularly Muslim scientists and academics, to study, comprehend, and master Arabic in order improve Islamic education. This confirms that an academic work written in Arabic by someone who has mastered the language will be widely read, particularly by Muslims around the globe.

Arabic is the major subject taught at Madrasah Aliyah at Darullughah Wadda'wah Islamic Boarding School in Bangil, Pasuruan. Students usually learn the Arabic language from texts written in Islamic scholarly books, so only writing, listening and reading are practiced in class. Conversely, speaking skills are only practiced in Arabic classes. This study seeks to determine the effect of using Arabic on teaching and learning activities at Madrasah Aliyah Darullughah Waddah.

REVIEW OF LITERATURE

A. The History of Arabic Language

Inextricably linked to the history of Arabic is the period of pre-Islamic Arabic, when the term Arabs referred to the people living in the Arabian Peninsula in pre-Islamic times. The Arabian Peninsula is divided into two parts: the first part consists of urban communities, such as those in Mecca and Medina, as well as in the major cities of Yemen and the country of Hirah in southern Iraq, and so on; The second part consists of Bedouin community groups consisting of nomadic groups that constantly move from one place to another. Nonetheless, each group maintains close relationships with the other [2]. The separation of one tribe from another results in a multitude of dialects that are distinct from each other.

Only later, when Mecca became the hub of activity and the place where tribal members congregated, did they feel the need to communicate, regardless of the dialect or language used. As a result, al-Aswaq was held and developed into a commercial and

[1] (West 2008; IAIN Pekalongan 2017)

[2] Ahmad Izzan;, "Metodologi Pembelajaran Bahasa Arab / Ahmad Izzan," 2011, //senayan.iain-palangkaraya.ac.id/index.php?p=show_detail&id=7009&keywords=.

cultural center. Various literary competitions and discussions on speeches and other literary works were held there. In the same way, the Greeks expressed their artistic nature primarily through sculpture and construction. The Arabs did the same with poetry. Each participant in the Al-Aswaq competition must continue to try to captivate the audience so that everyone present understands the language they are using. The Quraysh dialect won consistently and was considered superior to other dialects in every competition and it turned out [3]. From this we might conclude that the many languages, after congregating in downtown Mecca and engaging in extensive conversations, eventually merged into one official dialect.

With the largest number of speakers, Arabic is a member of the Semitic language family (Samiah). Other Semitic languages are Hebrew (Jewish), still used in some Syrian villages; Amrahic spoken in Ethiopia; Akkadian, which was once the language of the Assyrians and Babylonians but is now extinct; and Aramiki or Aramaic spoken by those in the Holy Land at the time of the Prophet Isa AS (Alaihi Salam) which is still spoken today. While other Semitic languages were once spoken, Arabic is now spoken by most people in these latter regions [4].

B. Arabic Language Proficiency

Arabic has historically been considered a language of knowledge, in addition to a language of communication, as stated at the beginning of the introduction. Arabic served as the main language for writing and disseminating the academic works of early Muslim academics in tafsir, ulum al-hadith, fiqh, tasawuf and others. Accordingly, the Muslim community should develop their Arabic language skills as a gateway to knowledge literacy.

There are four components of Arabic fluency that must be mastered. Approaches, methods and techniques are integral parts of teaching Arabic. According to Edward M. Anthony, an approach to teaching Arabic is based on a set of assumptions about the nature of the language and language acquisition. Aspects of listening, speaking, reading and writing are accepted as part of language acquisition. These four skills are then used to

[3] Rahmat Hidayat, "AL-QUR'AN DAN ISLAMISASI BAHASA ARAB," *Al-Dirayah* 4, no. 2 (2019), http://jurnal.stiqlathifiyyah.ac.id/index.php/dirayah/article/view/37.
[4] M.A.; Prof. Dr. Azhar Arsyad, "Bahasa Arab Dan Metode Pengajarannya; Beberapa Pokok Pikiran," 2010.

develop Arabic pedagogical methods or models [5]. With effective mastery, the four Arabic language skills will enhance knowledge competence in Islam, both for generating knowledge through speaking and through writing.

1) Listening skills (*al-Istima'*)

Listening comprehension is the first language skill to master, since people understand the language of others mainly by listening. Developing listening skills is vital and must be viewed as a means to achieve other academic achievements. Listening comprehension refers to a person's ability to pick up and understand the words or phrases spoken by a language partner or a specific medium [6]. Listening is a crucial skill and an essential activity as people are generally able to communicate once they have heard. In other words, early mastery of listening comprehension is essential.

2) Speaking skills (*kalam*)

Speaking abilities or *maharah al-kalam* are the most essential language ability. Because speaking is one of the skills acquired by the teacher, speaking is regarded as a fundamental component of acquiring a foreign language. In the meantime, this is the ability to speak continuously and without pause, avoiding repetition of the same vocabulary through sound expression. This practice is crucially essential. Without this skill, the intelligence of a person's language skills looks incomplete.

In essence, speaking skill is the ability to use the most complex language, and speaking proficiency is the ability to express thoughts and emotions in the appropriate words and phrases in relation to the grammatical system, tonal system and other aspects of Maharah's language, namely listening, reading and writing . The ability to speak (maharah al-kalam) is based on the listening skills, speaking skills, and knowledge of the vocabulary and sentence patterns that enable them to communicate their intentions.

3) Writing skills (*kitabah*)

Abdullah Al-Ghali and Abdul Hamid Abdullah explained that writing skill or *Maharah Kitabah* is the process of drawing letters with clear writing without ambiguity and uncertainty, while at the same time paying attention to the integrity of the word, following the Arabic spelling rules recognized by native speakers that ultimately give can

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[5] Abdul Latief and Darmawati Darmawati, "Objek Penelitian Bahasa Arab," *Matriks* 4, no. 2 (January 30, 2023): 97–106, https://doi.org/10.36418/MATRIKS.V4I2.478.

[6] Acep Hermawan and Anang Sholihin Wardan, *Metodologi Pembelajaran Bahasa Arab*, ed. Acep Hermawan (Remaja Rosdakarya, 2012), https://opac.perpusnas.go.id/DetailOpac.aspx?id=48061.

have meaning and a specific purpose. Acef Hermawan defines this skill as the ability to describe or express ideas ranging from basic aspects such as writing words to complex aspects such as composing. Meanwhile, Moh Amin Santoso defines this ability as the ability to form letters and to convey thoughts or emotions in writing[7]. Without a solid understanding of Nahwu and Shorof, this skill will present a challenge as writing is inseparable from grammar. The meaning is difficult to understand when the grammatical usage is wrong.

Maharah Kitabah has several elements in learning Arabic: At-Ta'bir at-Tahririy or Al-Insya' refers to writing within the scope of the essay (description, narration, argumentation, and persuasion). Second, writing under standard letterforms and layouts via dictation, commonly called Al-Imla'. Third, use a gorgeous writing style so that the artistic value can be appreciated. This aspect of writing must be practiced incessantly through memorization. Among the four aspects of language skills, writing skill is considered by some to be the most difficult because it requires a thorough understanding of Arabic grammar.

4) Reading skill (*Qiraah*)

Reading is a language skill for which practice activities are carried out after mastering the speaking skill. Reading is a process of communication between readers and authors through the reading of texts. This ability can recognize and understand the content of written material (written symbols) by reciting and assimilating it in his heart. This definition indicates that reading skills have two components: converting written symbols into sound symbols and grasping the meaning of all the situations represented by those written and sound symbols. The second aspect is central to reading activities, but the first should be addressed as it is the basis for the second competency. The ability to read Arabic texts is highly dependent on the reader's understanding of Qawaid, or Arabic grammar. The grammar includes the disciplines Nahwu (syntax) and Sharaf. (Morphology). This ability will significantly affect the reader's understanding of the content or meaning of what is being read. Therefore, the sequence of reading literacy is not reading to

[7] Moh. Amin Santoso, *Modul Materi Praktikum Mata Kuliah Pembelajaran Bahasa Arab: Istima', Kalam, Qira'ah, Dan Kitabah* (Pontianak: STAIN Pontianak, 2011).

comprehension, but understanding grammar before correct reading[8]. These four aspects are essential for mastering Islamic science. In addition, the classical Islamic literature, filled with treasures of Islamic knowledge, is written in Arabic.

METHODS

This study used a qualitative methodology and a case study approach. The case studies were chosen for this study because the researchers found the questions raised to be intriguing and meaningful, particularly to researchers and readers interested in the study of the Arabic language. The data was obtained through interviews with the students in Madrasah Aliyah Darullughah Waddah, Bangil, Pasuruan. Field observations and documentation support the interview data.

RESULT AND DISCUSSION

According to research conducted by researchers through interviews, observations and documentation, the use Arabic in the classroom and in learning activities greatly improves students' ability to choose specific vocabulary in specific contexts. Researchers obtained this information through interviews and observations with numerous students of MA Daullugha Wadda'wah, Bangil, Pasuruan. The following is Hanmid Gomidhi's statement, one of the students at the school:

> *Pemakaian Bahasa Arab di dalam kelas baik oleh para asatidz dan para murid atau santri bisa melatih menguatkan memori para murid tentang penggunaan Bahasa Arab dalam konteksnya, khususnya pilihan kosakata yang cocok pada konteks tertentu*
>
> (The use of Arabic in the classroom by both the teachers and the students can assist students to strengthen their memory regarding context-appropriate vocabulary choice).

The other student, Hamid Muzakki, also expressed a different opinion. The student in Madrasah Aliyah stated that her proficiency in speaking skills gave him the confidence to speak Arabic with her classmates.

> *Alhamdulliah, berkat penggunaan Bahasa Arab dalam kegiatan belajar mengajar di kelas, saya jadi lebih percaya diri berkomunikasi menggunakan*

[8] Ahmad Rathomi and / Ta'dib, "PEMBELAJARAN BAHASA ARAB MAHARAH QIRA'AH MELALUI PENDEKATAN SAINTIFIK," *Ta Dib Jurnal Pendidikan Islam* 8, no. 1 (May 1, 2019): 558–65, https://doi.org/10.29313/TJPI.V8I1.4315.

Bahasa Arab dengan teman di kelas & sedikit bisa melatih mengekspresikan diri ketika berkomunikasi dalam Bahasa Arab dengan salah satu asatidz.

(Thanks to the use of Arabic in teaching and learning activities in class, Alhamdulillah, I am more confident using Arabic to communicate with classmates and can practice a little articulation when speaking Arabic with one of my teachers).

In addition, Students' ability to understand and use the Arabic language will enable them to comprehend the lectures given by Middle Eastern native Arabic speakers attending Darullughah Wadda'wah Islamic Boarding School in Bangil, Pasuruan, said Yahya Tantowi, a friend of Hamid Muzakki.

Dengan adanya para habaib & masyaikh dari timur tengah yang berkunjung ke Pondok sangat membantu saya memahami percakapan mereka karena di kelas MA para asatidz memakai Bahasa Arab dalam interaksi dengan para siswa. Perubahan utamanya hanya dalam hal pengucapannya yang agak unik dan itu menjadi ilmu baru karena bisa memahami dialek-dialek Bahasa Arab yang ada di timur tengah & yang standard.

(Having habaib and masyaikh from the Middle East visiting Pondok significantly improves my ability to comprehend their talks, given that the teachers use Arabic during class activities. The only significant difference is the pronunciation, which is quite distinct; understanding both Middle Eastern and standard Arabic dialects spoken by Indonesian people requires a new understanding).

Moreover, the other student, Usman Harun, said that Arabic comprehension, particularly concerning foreign speakers, has its characteristics.

Kadang ada keunikan & kekhasan tersendiri bila ada kunjungan dari tamu Timur Tengah ketika mendengarkan pilihan kosakata & keunikan intonasi pengucapannya yang ada sedikit kekhasan tersendiri dari gaya Bahasa Arab yang umumnya saya dengar di kelas, Namun, dengan adanya penggunaan Bahasa Arab di kelas sangat membantu dengan cepat memahami gaya Bahasa para tamu dari Timur Tengah.

(Listening to the choice of vocabulary and the uniqueness of the pronunciation-intonation, which has a little quirk compared to the type of Arabic I usually hear in class, has its uniqueness and peculiarity when occasional Middle Eastern visitors are present are. However, the use of Arabic in the classroom facilitates a quick understanding of the dialect of Middle Eastern visitors).

Abdul Karim, one of the MA students, shared his story. He was perfectly satisfied with the teachers' use of Arabic in the classroom and with the provision of opportunities for the students to respond and interact in Arabic.

> *Saya sangat antusias dengan adanya program penggunaan full Bahasa Arab dalam interaksi di kelas. Saya punya mimpi melanjutkan Pendidikan di Timur Tengah. Saya ingin menambah wawasan cakrawala yang lebih luas & dalan dalam dunia Islam di timur tengah.*
>
> (I am highly enthusiastic about utilizing the Arabic language to its fullest extent in class interactions. I plan to pursue further education in the Middle East. I wish to provide a broader perspective on the Islamic world in the Middle East).

The other student, Rahmat, claimed that the use of Arabic in class would positively affect learners' confidence when articulating themselves in Arabic, despite occasional errors.

> *Secara alamiah, jika kita dilatih berbicara Bahasa Arab di kelas akan muncul sendiri kesadaran untuk memakai Bahasa Arab baik di kelas ataupun di luar kelas sehingga tidak ada lagi hal yang terlihat dipaksakan karena para asatidz sudah mulai memberikan contoh di dalam kelas*
>
> (Naturally, we are trained to speak Arabic in class. In that case, a natural awareness will arise to use Arabic both in and out of class so that nothing appears forced because the teachers have begun to provide examples in the class activities).

Based on the above results, there are at least four very important findings in this study:

a. The use of Arabic in teaching and learning activities could improve students' listening ability and make it easier for them to understand the Arabic dialect used in Middle Eastern visitors. This result is consistent with the results of [9], who found that using the audiolingual method, or a method that focuses more on listening comprehension, results in 1) students becoming more active and more adept at producing trained sentence patterns. 2) The pronunciation of the participants is excellent or correct. 3) Students must speak up during the dialogue and continuously respond to the teacher's prompts. This allows students to gradually improve and develop their language skills in response to the teacher's practical stimulus. 4) Students get direct exposure to the

[9] Hanani (2016)

target language through in-class exercises and prepare them to communicate in the target language outside of the classroom.

b. Using Arabic in the classroom improves students' ability to select appropriate Arabic vocabulary for a specific environment. This finding is consistent with the research of [10], according to which vocabulary is one of the three elements of language to be mastered. Training students' spoken language is one of the most effective ways to support vocabulary acquisition in language learning by using Arabic in teaching and learning activities that take a communicative approach.
c. Using Arabic in the classroom can encourage students to communicate and express themselves in Arabic with peers, teachers, and visitors from the Middle East. This result is consistent with [11] research, which suggests that one of the approaches to teaching speaking skills is to use a communicative approach that emphasizes interaction between teachers and students, e.g. the teacher speaks while the student listens.
d. The use of Arabic in the classroom improves students' memory and facilitates reflexive recall of Arabic vocabulary and the selection of structures. This finding correlates with a study conducted by [12], which found that teachers who have excellent power or public speaking are funny, enthusiastic in teaching, and competent in making sure their students never shy away from activities to bore. One of the methods used to learn how to teach Arabic is the associative approach to story techniques. This is the method and effort of Nurul Jadid Paiton Probolinggo, a teacher at Madrasah Aliyah, to facilitate her students' memorization of foreign language vocabulary and attract their attention by linking previously memorized information with newly memorized information.

CONCLUSION

This study concludes that using Arabic during classroom teaching and learning activities can improve the following four aspects: 1) students' listening skills and make it easier for them to understand the Arabic dialect spoken by visitors from the Middle Eastern, 2) students' ability to select appropriate Arabic vocabulary for a particular

[10] Mustofa (2011)
[11] Hendri (2017)
[12] Firdaus and Hafidah (2020)

context, 3) encouraging students to communicate and express themselves in Arabic with their peers, teachers, and visitors from the Middle East; and 4) students' memory and reflective recall of Arabic vocabulary and choice of structures.

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